/463 cont./

796 273 578 The attraction of the carnival consists of the enormous consumption of kãwi and alcohol which takes place then. Men and women drink, one trying to outdo the other; and, under the influence of drink, old angers and secret hates are awakened and the most excited provoke each other and come to blows.

796 582

Fig. 120. Chiriguano Indians wearing masks. (Photo. by the R. P. H. Catinari.)

796 273 578 /464/ The "captain" must then call them to order and separate the combatants.

796 534 Some people increase the tumult by blowing into their sénéné (long whistles).

796 830 786 539 Sexual passions become aroused, and the men begin to whirl around the women, whom they entreat, a calabash of kãwi in the hand, while reciting to them in a singsong tone pieces of verse of this type:

Epuka, puka maipora	Laugh harmoniously
Seve no	For me
Epuka, puka maipora	Laugh harmoniously
Seve no.	For me.

/464 cont./

796 832 786 539

Eyu šekuama	Come and kiss me
Šemireko mi	My little wife
Diyuru emesie	Give me thy mouth
Tuiša dipota	I love thee much
Še songo pe	With my heart

Ime deresa ikavi	Thou hast pretty eyes
Ime diyuro misiray	Thou hast a little mouth
Tuiša dipota	I love thee much
Pairamo ayporu deve.	For that I am going to ask for thee.

796 539 522

During this time young or old men with their faces covered by a mask (añawasu) run here and there, force the people to dance by blows of a stick, play tricks on them, and address jokes to them.

796 [293]

The feast lasts as long as there is kāwi or alcohol. At the moment when it is on the point of ending, a final ceremony takes place. The rite of going out is similar to the rite of entering: the couple who planted the flowery stick tear it from the ground and go out of the village, followed by the añawasu and all those who took part in the festival. The procession advances to a certain distance from the village to the sound of the flutes and drums. They throw away the masks and throw stones while shouting. The carnival is finished and everyone goes home. [585] Some take along their new wife, for it is at this moment that most marriages are celebrated.

796 177 178 [241]

The carnival festivity such as I have just described involves only a few elements borrowed from the half-breeds or creoles, outside of the coincidence of dates. This is an ancient feast of a purely agricultural character, which the Chiriguano have acquired the habit of celebrating at the same time as the Bolivian carnival. Besides, the Indians of Ibopeytí are pagans.

796 241 171

The masked men are supposed to represent the spirits of the dead, as their name indicates (añā: spirit; wasu: great). As in the festivals of the Guianas and Central America, they come in numbers /Plate LXXXVI appears here/ /465/ to insure for their

[Text continues on p. 329]

/117 cont./

829 797 177 clothing in payment for the service. Let the reader imagine how the poor father, who had nothing, felt when he heard such a petition (1)!

1. Corrado, Historia de las Misiones del Colegio Apostólico de Tarija.

Vices and Their Consequences

883 842 It seems to be and is an unfortunate truth that in this tribe, once so numerous, there is no lack of coquettish girls, who, if they restrained themselves from flirting any more, would not be so bad. The unfortunate thing is that these poor girls, in order to enjoy mundane pleasures and drink to the depths the dregs of corruption, or also in order not to have the nuisance of nursing children and training them, have recourse to a very simple thing. They consult the old women who bear the name of sorcerers, and these show them the remedy, which consists of a drink that they extract from certain plants or herbs which almost all the Chiriguano women and Indian sorcerers know wonderfully well.

[756] [278] [888]

883 786 [881] [842] /118/ These unfortunate girls, usually orphans, once the period of puberty is over, drink this venomous beverage, suffer a great deal, if indeed they do not die, and are sterilized, and they then give themselves up to orgies at the time of general drinking, which is the most terrible thing that you can imagine, because at them morality is offended by words and very licentious stories, by raucous laughter and giggling by men and women, by their glances, and finally by their acts, although these take place at a suitable distance from the said gathering.

797

/118 cont./

797 These facts cannot be denied, because they are based
[786] on the experience of centuries. Unfortunately, they do
[883] occur, and it is very difficult to uproot them. There is no lack of repentance or lack of punishment, admonitions, and fears, but civilizing action is not enough for this, nor even often the Gospel, because: animalis homo non percipit quae Dei sunt. We can say that the action of the missionary is one of yesterday among the Chiriguano. The Christians or neophytes have changed much in relation to the infidels throughout the region, but a great deal more is still lacking for them to come to understand the strength of Religion and civilization, since, naturally, abandoned humanity gives free rein to passions and it is indeed difficult to contain it afterwards in a short time (1).

1. The infidels of the missions complain about the neophytes, but they do not understand that times have changed, and the
[674] race as well. Murders are committed in other places, but this does not happen in the missions.

847 Sister to the sterility which the coquettish girls manage to procure is abortion. There is no woman who does not know the thousand ways for procuring this, always provided that they have not obtained or resorted to remedies for
847 sterilizing themselves at puberty. In general it is those girls
586 who have been betrayed by their lovers or abandoned by
836 those who have sworn fidelity to them throughout their
848 lives who come to this excess of killing innocent babies. For this reason they not only hate the perpetrator, but also his fruit in their bellies, and thus they make an effort to get rid of the innocent one by plucking it dead from their breast.